

Beneath Or Above

A first rate collection of insects contains about 25000 distinct species. The creative power of God seems to be as wonderful in the little things as in the great. Man stands between two infinities, the infinity beneath him and the infinity above him. But the infinity within him is the most momentous of all, for in this world of his soul all other worlds encircle in glory or in gloom. Over this empire of the soul let Christ reign, and there shall be no night there, but the eternal morning. Freedom, and beauty, and joy supernal shall prevail throughout all its wide domain. Why do men engulf themselves in the nothingness and darkness of this world, why do they run in the narrow grooves of self seeking, when the infinite love beckons to usher them into that wide realm of a redeemed consciousness, where neither knowledge, nor power, nor joy, nor peace, nor riches, nor power, nor glory shall be sensible of bounds, either on the right hand or the left, above, beneath, or beyond. What an indescribable fulness of life this will be. Oceans do not illustrate it, heights do not ascend above it, depths do not fathom it, space does not span it, eternities do not reach beyond it. And yet man barter the immeasurable for the infinitesimal, and consents to be nothing and less than nothing, and to descend to the infinity beneath him rather than to rise to the infinity above him.

The Mental Attitude

We once read of a physician who when called to see a patient had the habit of becoming angry at the disease, doubtless because this state of mind had the effect of arousing his faculties, and intensifying his mental perceptions in regard to the nature of the malady and the most appropriate remedy. Perhaps also his object was in part to communicate a specific energy to the mind of the patient. It is a well known pathological fact that once the will of the sick man is thoroughly aroused to fight against the ravages of the disease, the prospects for his recovery are decidedly improved. A direct way to accomplish this result may be to invest the sickness with a sort of entity, a sort of personality, and then to work up an indignation against it.

May it not be profitable to assume a similar attitude toward sin? Here is a mortal enemy lying in wait for us, assailing us in secret and treacherous ways, seeking to bring upon us irremedial ruin, seeking to destroy our character, our reputation, or happiness. Would we not do well to be angry with such a foe? Is there not sufficient ground for indignation? Is not the usual mental attitude of complacency and indifference, sometimes of good humored tolerance, full of peril for us. Be angry with that temptation, that be-

setment, that persistent suggestion of sin. Assume this mental attitude toward all unrighteousness, especially personal unrighteousness, and note how much it will strengthen all the faculties of moral manhood.

A True Light

After weathering some of the most terrific storms that ever swept the bosom of the Atlantic, the *Moravia*, a staunch ship plying between the two sides of the world, was wrecked on a sand bar at a certain point on our coast. The officer on the bridge saw the warning light which had been put there to mark the dangerous bar, but thought it was the light of a fisherman plying his trade. When we read this we thought of the voyagers on life's storm swept sea, some of them sailing by chart and compass, so many drifting wherever the winds may drive. How pathetic is this picture of human life. Think of the perils which encompass the ignorant and the careless. Think of the innumerable wrecks which strew the shore. How many start on this voyage joyously, but soon drift into darkness and peril, among sand bars and breakers. There are lights along the shore, warning beacons marking this danger spot and that one. Human experience has compassed nearly all the sources of disaster and ruin, and it is not hard to detect the perils in our path if we look for the warning lights. But there are false lights which greatly increase the peril. The inexperience of the multitude prevents them from distinguishing the difference between the false and the true. How responsible is the task of those whose business it is to give light in the world, a guiding light to show which way lies the haven, a warning light to show where lurks the danger. Let your light shine with such distinct heavenliness that the poor marines will know it from the false lights. And then when he is safely at anchor in the haven of eternal rest, how he will bless the faithful shining of your light.

Too Broad

It is stated that large numbers of Northern Presbyterians are leaving their church and going to the Episcopal because of the broad tolerance of that denomination. In theological matters they are broad enough to comfortably include almost any and every statement of doctrine or belief, while in matters pertaining to the Christian life the exclusions, saving a few self denials during Lent, are not of a nature to annoy anybody. Latitudinarian in doctrine, in practice; tolerant of almost every form of worldly pleasure, a man may drink, dance, play, swear, and even do a little more without seriously damaging his standing or his influence in the church. There is a sort of candor and honesty among these people which in itself,

as a matter of principle, must be commended, for what they really are, that they show openly, and make no attempt to hide unspiritual features behind hypocrisies. There is more piety among the clergy than among the laity, which lends the hope that the latter may gradually be lifted out of the proverbial worldliness of the sect, and out of that condition of moral obliquity which enables them not only to tolerate the saloon, but to apologize for it, and furnish a comfortable asylum to those erring clerics who in narrower churches suffer persecution for the saloon's sake. A church which is broad enough for the saloon is a little too broad for us.

A Gentleman

The true definition of a gentleman is a gentle man. But the title has been woefully perverted. People of aristocratic tendencies, which generally means those who have succeeded in squeezing the heaviest tribute from labor, have endeavored to appropriate the title exclusively; while in England it has become hereditary, so that any ruffian, or bully, or profligate who happens to be "gentle born" remains a gentleman, no matter how much of a misfit the title may be. But in the true and only valuable sense the humblest born may be a gentleman, and we have seen not a few such, whose gentleness, courtesy, kindness of spirit, thoughtfulness, transformed the rough exterior with the beauty of an inner and noble manliness. And since these qualities are the natural fruit of the Christ spirit, it follows that every Christian is a gentleman, or else he puts in doubt his title to the Christian name.

The Peace Proposal

Does the Czar have faith in his peace proposal? Is he consistent and sincere? Do the Powers of Europe have any faith in it? Judging from the actions of the Czar and all other great Powers of Europe it would seem as tho they had very little faith in or hope for a general disarmament. But the Czar's critics must not be too severe, for even tho nothing should be accomplished as a result of the proposal, it will yet remain a fact that the Czar's document will be one of the most important of the century. It should be understood that unless there is a general disarmament of all the great Powers there will be a continued strengthening of each one. Hence the importance of this peace proposal for it can not be doubted that militarism is becoming an almost intolerable burden in the Orient. According to an exchange a Socialistic paper in Germany has published the following catalogue of the Czar's actions since August 17:

Aug. 17—The Czar publishes the manifesto on disarmament.

Sept. 20—Order for the reinforcement of the Russian naval squadron in the Caspian Sea.